

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 21.]

SATURDAY, NOVEMBER 15, 1817.

[VOL. I.

Remarks on the last Hours of Dr.

SAMUEL JOHNSON.

(From Wilks's Christian Essays.)

A FEW practical remarks upon the subject of the last hours of this illustrious man will tend to show that what Dr. Johnson's best friends and biographers have been almost ashamed to confess, and have industriously exerted themselves to palliate, constituted, in truth, the most auspicious circumstance of his life, and was the best proof of his increase in religious knowledge and holiness of mind.

Whoever considers with a Christian eye the death of Dr. Johnson will readily perceive that, according to the usual order of Providence, it could not have been free from agitation and anxiety. Johnson was a man of tender conscience, and one who from his very infancy had been instructed in Christian principles. But he was also, in the strict judgment of revealed religion, an inconsistent man. Neither his habits nor his companions had been such as his own conscience approved; and even a short time before his end we find one of his biographers lamenting that "the visits of idle and some worthless persons were never welcome to him," on the express ground "that these things drove on time." His ideas of morality being of the highest order, many things which are considered by men at large as but venial offences appeared to him as positive crimes. Even his constitutional indolence and irritability of mind were sufficient of themselves to keep him constantly humbled and self-abased; and though among his gay or literary companions he usually appears upon the comparatively high ground of a Christian moralist, and the strenuous defender of revealed religion, yet compared

with the Divine standard and test of truth, he felt himself both defective and disobedient.

Together with this conscientious feeling he had adopted certain incorrect, not to say superstitious, ideas respecting the method of placating the Deity. He seems, for example, to have believed that *penance*, in its confined and popish sense as distinguished from simple penitence, is of great avail in procuring the Divine favour and forgiveness. Thus when his conscience distressed him on account of an act of disobedience to his parent, we find him many years afterwards remaining a considerable time bare-headed in the rain, exposed in the public streets to the ridicule and the conjectures of every spectator. As far as filial affection and true amiableness of mind are concerned, the actor in such a scene deserves and ensures universal veneration and esteem. Even while we smile at the somewhat ludicrous nature of the action, we instinctively feel a sympathy and respect which perhaps a wiser but less remarkable mode of exhibiting his feelings might not have procured. But Johnson seems to have performed this humiliation from higher considerations than mere sorrow for the past; for he emphatically adds, "in contrition I stood, and I hope the *penance was expiatory*."

If these words really mean any thing—and when did Dr. Johnson utter words without meaning?—he must have intended by them to express his hope that the previous fault was really *atoned for*, in a religious sense, by the subsequent act of self-denial; or, in other words, that God accepts human penance as an expiation for human sins; a doctrine to which reveal-

ed religion gives no sanction whatever. Johnson's system appears at this time to have been, as it were, a sort of barter between himself and heaven, and consequently his chief fear was lest the equivalent which he presented should not be sufficient to entitle him in the Divine mercy to the pardon of his transgressions.—His trust on the Redeemer, though perfectly sincere, does not appear to have been either exclusive or implicit; for though all his prayers for mercy and acknowledgments of blessing were offered up solely through the merits and mediation of Jesus Christ, he seems, in point of fact, for many years to have viewed the atonement rather as a medium through which God is pleased to accept our imperfect services, and to make them adequate, by the conditions of a remedial law, to the purchase of heaven, than as a sacrifice by which *alone* heaven is fully secured and freely given to the believing penitent.

To give, therefore, comfort to the mind of such a man as Dr. Johnson, there were but two modes; either by blinding his conscience, or by increasing his faith; either by extenuating his sins, or by pointing out in all its glories the sufficiency of the Christian ransom. The friends who surrounded this eminent man during the greater part of his life, were little qualified to perform the latter, and therefore very naturally resorted to the former. They found their patient, so to speak, in agony; but instead of examining the wound and applying the remedy, they contented themselves with administering anodynes and opiates, and persuading their afflicted friend, that there existed no cause of danger or alarm.

But Johnson was not thus deceived. The *nostrum* which has lulled its millions to a fatal repose, on him, by the mercy of God, had no effect. His convictions of sin were as lasting as they were deep; it was not therefore until he had discarded his natural and long-cherished views of commutation and human desert, and had learned to trust humbly and exclusively to his Saviour, that his mind became at peace.

Let us view some of the recorded circumstances of the transaction, and so doing we shall, as Christians, have much more occasion to applaud the scriptural correctness of Johnson's feelings respecting the value of his soul, the guilt of his nature, and the inadequacy of man's best merits and repentance, than to congratulate him upon the accession of such 'miserable comforters' as those who appear to have surrounded his dying pillow.

Finding him in great mental distress, 'I told him,' remarks one of his biographers, 'of the many enjoyments of which I thought him in possession, namely, a permanent income, tolerable health, a high degree of reputation for his moral qualities and literary exertions, &c. Had Johnson's depression of mind been nothing more than common melancholy or discontent, these topics of consolation would have been highly appropriate; they might also have been fitly urged as arguments for gratitude and thanksgiving to the Almighty on account of such exalted mercies. In either of these points of view the piety of Dr. Johnson would doubtless have prompted him to acknowledge the value of the blessing, and the duty of contentment and praise. But as arguments for quieting an alarmed conscience, they were quite inadequate; for what would it have profited this distinguished man to have gained all his well-merited honours, or, even were it possible, the world itself, if, after all, he should become, as he himself afterwards expressed it, 'a cast-away?'

The feelings of Dr. Johnson on this subject were more fully evinced on a subsequent occasion. 'One day, in particular,' remarks Sir John Hawkins, 'when I was suggesting to him these and the like reflections, he gave thanks to Almighty God, but added, that notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it but with great pain and trouble of mind.' Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledges the value of the mercies

which he enjoyed, and he gratefully 'gave thanks to Almighty God' for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been 'very much surprised and shocked at such a declaration from such a man,' and proceeded therefore to urge for his comfort the usual arguments of extenuation. He reports 'that he told him that he conceived his life to have been a uniform course of virtue; that he had ever shown a deep sense of, and zeal for religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enmities, yet rejecting those advantages that result from the belief of Divine Revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious.

This was the rock on which numberless professed Christians have fatally split; and to the mercy of the Almighty must it be ascribed that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this, that his friend, like the Pharisee in the Gospel, ought to place his confidence upon his being more meritorious than other men, and instead of attributing the praise to Him, who had 'made him to differ,' was to 'sacrifice to his own net, and burn incense to his own drag.' Can we wonder that with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which as a human, and consequently a fallen being, it was his duty, however high his attainments or his talents, to occupy.

"In a visit which I made him in a

few days, in consequence of a very pressing request to see me, I found him labouring under very great dejection of mind. He bad me draw near him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join it, he, with a look that cut me to the heart, told me that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences he reasoned thus: 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger. He is therefore to look on himself as the greatest sinner that he knows of.' At the conclusion of this argument, which he strongly enforced, he uttered this passionate [impassioned] exclamation: Shall I who have been a teacher of others, be myself a cast-away?"

In this interesting passage—interesting as detailing the religious progress of such a mind as Dr. Johnson's—how many important facts and reflections crowd upon the imagination! We see the highest human intellect unable, at the approach of death, to find a single argument for hope or comfort, though stimulated by the mention of all the good deeds and auspicious forebodings which an anxious and attentive friend could suggest. Who that beholds this eminent man thus desirous to open his mind, and to 'enter into a serious conversation' upon the most momentous of all subjects which can interest an immortal being, but must regret that he had not found a spiritual adviser who was capable of fully entering into his feelings, and administering scriptural consolation to his afflicted mind?

The narrator informs us in this passage, that 'he could not but be astonished at such a declaration' as that which Dr. Johnson made. But in reality, where was the real ground for astonishment? Is it astonishing that an inheritor of a fallen and corrupt nature, who is about to quit the world, and to be 'judged according to the deeds done in the body,' should be alarmed at the anticipation of the event, and be anxious to understand fully the only mode of pardon and acceptance? Rather is it not astonishing that *every* other intelligent man does not feel at his last hour the same anxieties which Dr. Johnson experienced?—unless, indeed, they have been previously removed by the hopes revealed in that glorious dispensation which alone undertakes to point out in what way the Almighty sees fit to pardon a rebellious world. No man would or could have been astonished, who knew his own heart; for, as Dr. Johnson truly remarked, every Christian, how fair soever his character in the estimation of others, ought to look upon himself as 'the greatest sinner that he knows of;' a remark, be it observed, which shows how deeply Dr. Johnson had begun to drink into the spirit of that great Apostle, who, amidst all his excellencies, confessed and felt himself, as was just remarked, 'the chief of sinners.'

What a contrast does the advice of Hawkins, as stated by himself in the preceding passage, form to the scriptural exhortation of our own Church! Instead of advising his friend seriously to examine himself 'whether he repented him truly of his former sins, steadfastly purposing (should he survive) to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men,' he bids him look back to his past goodness, and is astonished that the survey is not attended with the hope and satisfaction which he had anticipated. But the truth was, that on the subject of religion, as on every other, Dr. Johnson entertained far more correct ideas than the friends around him; and though he had not

hitherto found peace with his Creator, through the blood of Jesus Christ, yet he could not be satisfied with the ordinary consolations of an uninformed or Pharisaic mind.

The sun did not, however, set in this long continued cloud, for Johnson at length obtained comfort, where alone *true* comfort could be obtained, in the sacrifice and mediation of Jesus Christ; a circumstance to which Sir John Hawkins transiently alludes, but the particulars of which must be supplied from the narrative of Boswell, whose words are as follows:

Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: *For some time before his death all his fears were calmed and absorbed by the prevalence of his faith; and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatever for the salvation of mankind.*

Even allowing for the brevity of the statement, and for the somewhat chilling circumstance of its coming from the pen of a man who 'will not be suspected of fanaticism,' what a triumph was there for the plain unsophisticated doctrines of the Gospel, especially that of the justification by faith in Jesus Christ! After every other means had been tried, and tried in vain, a simple penitential reliance upon the sacrifice of the Redeemer produced in the heart of this devoted man a peace and satisfaction which no reflections upon human merit could bestow. He seems to have acquired a completely new idea of Christian theology, and could doubtless henceforth practically adopt the animating language of his own church in her eleventh article, 'that we are justified by faith only, is a most welcome doctrine, and very full of comfort.'

There are several ways in which the distress of Dr. Johnson during his latter years may be considered, of which the most correct perhaps is that of its having been permitted as a kind and fatherly chastisement from the Almighty for the inconsistencies of

his life. Both Johnson himself and his most partial biographer intimate that his character was not perfectly free even from gross sins; but omitting these unpleasant recollections, we are at least certain that his general habits and companions during a considerable part of his life were not such as a strictly consistent Christian would have chosen, because they were not such as could in any way conduce to his spiritual comfort or improvement. Dr. J. was indeed called, in the usual course of Providence, to 'live in the world,' but it was his duty so to have lived in it 'as not of it;' and with the high sense which he uniformly entertained of religion, and the vast influence which he had justly acquired in society, his conduct and example would have been of the greatest service in persuading men to a *holy* as well as a *virtuous* life, to a cordial and complete self-dedication to God, as well as to a general decorum and purity of conduct.

It is certain that in reflecting upon his past life he did not view it as having been truly and decidedly Christian. He even prays in his dying hours that God would 'pardon his *late conversion*;' thus evidencing not simply the usual humility and contrition of every genuine Christian, but, in addition to this, a secret consciousness that his heart had never before been entirely 'right with God.'

Had Johnson survived this period of his decisive 'conversion' we might have expected to have seen throughout his conduct that he had indeed become 'a new creature in Christ Jesus.' His respect for religion, and his general excellence of character, could not perhaps have admitted of much visible change for the better; but in heavenly-mindedness, in love and zeal for the souls of men, in deadness to the world and to fame, in the choice of books and companions, and in the exhibition of all those spiritual graces which belong peculiarly to the Christian nature, we might and must have beheld a marked improvement. Instead of being merely the Seneca of the English nation, he might pos-

sibly have become its Saint Paul; and would doubtless in future have embodied his moral injunctions, not in the cold form of ethical philosophy, or even in the generalities of the Christian religion, but in an ardent love to God and faith in our Lord Jesus Christ; in a union to the Redeemer, and a dependance upon that holy Spirit who is the Enlightener and Sanctifier. That such a supposition is not visionary may be proved even from the meagre accounts afforded by a spectator who would of course be inclined rather to soften down than to give prominence to any thing which might be construed into 'fanaticism.' We learn then from this witness that in point of fact there was already a marked alteration in Dr. Johnson's language upon religion, as instead of spending his time upon barren generalities, 'he talked often about the necessity of faith in Jesus.'

It will of course be readily allowed, that the constitutional melancholy of this great man might have had much influence in causing this religious depression; but whatever may have been the *proximate* cause, the affliction itself may still be viewed as performing the office of parental correction to reclaim his relapses, and teach him the hatefulness and folly of sin. But without speculating upon either the final or the efficient cause, the medium through which that cause operated was evidently an indistinctness in his views respecting the nature of the Redeemer's atonement; an indistinctness common to Dr. Johnson with no small class of moralists and learned men. He believed generally in the sacrifice of Christ, but he knew little of its fulness and its freeness, and he was unable to appropriate it to his own case. He was perhaps little in the habit of contemplating the Son of God as 'a great High-Priest, who can be 'touched with the feeling of our infirmities,' and who is graciously interceding on our behalf. The character of the Almighty as a reconciled Father and Friend, with whom he was to have daily 'communion and fellowships,' was less prominent in his thoughts

than those attributes which render him 'a consuming fire.' He feared and respected religion rather than loved it, and by building his structure for many years on a self-righteous foundation, rendered the whole fabric liable to be overthrown by the first attack of an accusing conscience.

MEDITATION on HEAVEN.

(From the Pious Country Parishioner.)

AFTER good men shall, at the end of the world, have been tried before the Judge of Mankind, our Lord and Saviour Jesus Christ, and been found worthy by him to be made eternally happy: all such shall then accordingly be invited to take possession of the Kingdom of Heaven, in those most gracious words, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Matt. xxv. 34. The pious soul will be ever expressing its ardent breathings after heaven, in the language of the devout psalmist, 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth!' O joyful seat, O delightful palace, of the most high God! O happy privilege of a blessed immortality! When shall I inherit everlasting life? that life, which feels no sorrow, which languishes under no pain, is ruffled with no passion, and lies at the mercy of no accidents. In heaven will be no furious enemies to assault us, no temptations to seduce us; but we shall be out of the reach of all evils, for ever and ever. There we shall see God face to face, and join in concert with the blessed angels, singing the songs of *Sion* without ceasing. There alone it is, that we find what will answer our utmost wishes. If we are pleased with beauty, there the righteous shine forth as the sun. If length of days be our heart's desire, there is an immortal duration; for the just shall live for ever. If musical entertainments delight us, there the angels never cease their melodious praises. If wisdom be an excellence you long for, the most wise God shall then unlock his treasures, and let you into the know-

ledge of his own mysterious nature. If honour and riches are alluring in your eyes, be it remembered, that in the world above, God will make his faithful servants rulers over many things. If a secure continuance of all these blessings be our desire, we are assured that no part of our happiness shall be ever taken away. Consider further, O pious Christian, that thy father and mother, thy children, and friends, who are as dear to thee as thine own soul, may enjoy the same happiness, provided they live soberly, righteously, and godly in this present world. And this will double thy joy, because you would be as glad for their sakes, as for your own. Think, then, what rejoicings will be in heaven, where angels and saints, and all our dear friends that have departed hence in the Lord, will partake of this happiness, and all most fervently love one another.

I cannot, either in words or thoughts, describe the felicity and excellence of that state, which is prepared for the faithful in the other world. Gracious God, deny me what thou wilt of this earth, give me but an inheritance in heaven. O my soul, is such a glorious kingdom set before thee, and wilt thou not press forward towards so glorious a prize? Is this heaven prepared for all the faithful servants of Christ, and dost thou stupidly neglect it? Does not so rich an inheritance stir thee up to make thy calling sure? How unworthy art thou of eternal life, who wilt not strive to obtain it? O my soul, set before thy eyes those bright patterns of heavenly-mindedness which the primitive saints have set you. These good men despised the pleasures of sense, and kept their hearts intent upon eternal joys. These were their hope, their delight, and only longings of their souls.

THE PRAYER.

O Almighty and most merciful Lord God, who didst send thy dear Son our Saviour Jesus Christ into the world, to be made man, that by shedding of his most precious blood upon the cross, he might atone for

the sins of mankind, and purchase eternal salvation in heaven for us, grant that I may never forfeit that inestimable blessing, by leading a vicious and ungodly life; but may daily endeavour, by the assistance of thy holy spirit, to live soberly, righteously, and godly in this present world, and thus to secure thy favour to me, so long as thou shalt continue me in this mortal state; that so when thou shalt please, in thy wise and good providence, to put an end to my being here, I may be prepared for that happy, glorious, and immortal one, which is above, with thee in heaven; where I may, with thy holy angels and saints, sing thy praises to all eternity. Grant this, O heavenly Father, I most humbly beseech thee, for thine own infinite compassion's sake, and the infinite merits of my dear Saviour, to whom with thee and the Holy Ghost, be all honour and glory, for ever and ever. Amen.

DIOCESSE OF NEW-YORK.

ADDRESS of the Right Rev. Bishop HOBART, to the Convention of the Protestant Episcopal Church in the State of New-York, October 22, 1817.

My Brethren of the Clergy and Laity,

THE congregations of this Diocese having been frequently and generally visited, there has not been a necessity, in this respect, for as extensive a course of duty as usual, through the past year. In the month of November last I visited and held Confirmations in the churches at Hudson and Catskill. In the month of December I paid a visit to the distant congregation of Canandaigua, and consecrated a remarkably beautiful and commodious building to the service of Almighty God according to the rites of our Church, and administered the ordinance of Confirmation. This congregation is much indebted for its flourishing condition, to the labours of the Missionary who principally officiates there, the Rev. Henry U. Onderdonk. In March last I visited the Church at Newtown, which, by the laudable exertions of the Clergyman and congregation, had been recently repaired, and rendered very neat and commodious; and admitted

the Rev. Evan Malbone Johnson, elected Rector of that Church, and the Rev. William Creighton, elected Rector of St. Mark's Church, New-York, to the Holy Order of Priests. In April I visited the Church at Eastchester, and admitted to the same order, the Rev. Ravaud Kearney, who had lately commenced his labours in that congregation; the Rev. Petrus S. Ten Broeck, elected Rector of the churches at Fishkill, Phillipstown, and Peekskill; and the Rev. George Weller, Missionary in Westchester county.

I recently repeated my visit to the congregation at Eastchester, and received, in common with the Clergyman who accompanied me, unusual gratification in the view of above 70 persons, principally young, coming forward to Confirmation, with more than ordinary evidences of the devout sensibility excited by this offering of themselves to God. Each one of these had been visited and instructed in reference to this holy solemnity, by their Pastor, who, within a short time previous, had administered baptism to 36 adult persons. His assiduous labours have collected, through the Divine blessing, a numerous congregation, and inspired among them a zeal which has led them, at very considerable expense, to repair and beautify their Church; in defraying which, individuals, who earn their support by their daily labour, have contributed several hundred dollars. The increase of the numbers and the piety of this congregation, has been effected by assiduity in parochial labours, and by the frequent performance of the service of the Church, without a departure from her prescriptions, or the introduction of modes of exciting the feelings which her sober institutions do not warrant.

The example of this congregation, and of the congregations at Hampton and Granville, under the care of one of the Missionaries in Washington county, in addition to that in the city of Troy, to which, in a former address, I called your attention, and to others which might be mentioned, proves that the advancement of piety in our Church does not demand a recourse to any means than those which she has prescribed, and which the wisdom

of ages has sanctioned. Let the minister, as frequently as circumstances will admit, assemble his congregation for divine worship; let him be faithful in proclaiming to the people committed to his charge the whole counsel of God, and the distinguishing truths of the dispensation of mercy and grace through a Redeemer; let him diligently attend to parochial visitation and catechetical instruction; let him publicly and privately call his people not only to a devout attendance on those public ordinances, by which, in the exercise of penitence and faith, their union with their Redeemer is maintained, but to private and constant intercourse with Heaven, in pious reading, meditation, and prayer; let him thus be instant "in season, out of season," and his labours will be blessed, generally in the increase of the numbers of his congregation, but always in their establishment in substantial piety agreeably to the principles of the Church. This should be the great object, and this is the best reward of the services of her ministers.

No opinion is more unfounded than that there is a deficiency as to the means of pious instruction and devotion in the forms of our Church. She has provided *Daily Morning and Evening Prayer*; and hence her ministers, when circumstances admit and require, can assemble their flocks for any purposes of Christian edification, not only *daily*, but *twice* in the day, and lead their devotions to Heaven in prayers, to the use of which he hath bound himself by the most solemn obligations, and than which surely no one of her ministers will presume to think that he can make better. But to suppose that our Church, while she thus furnishes public edifices for the celebration of the social devotion of her members, warrants their meeting elsewhere, except where *peculiar circumstances, in the want of a public building, or in the size of a parish,* render it necessary; or to suppose that while she thus fully provides in her institutions for the Christian edification of her members, she thinks it can be necessary, for this purpose, to have recourse to private meetings, the devotions of which tend to disparage the Liturgy, and eventually to lessen the relish for its fervent but well-ordered services, would be to im-

pute to her the strange policy of introducing into her own bosom, the principles of disorder and schism, and, perhaps, of heresy and enthusiasm.

My brethren of the Clergy—suffer me seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were finally awfully realized in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on Ecclesiastical Polity, in which he delivers so many lessons of profound wisdom: "To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both *what and how they list*, often disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all things, the reasons cannot be obscure, why God doth in public prayer so much regard the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment, even with what *words and sentences*, his name shall be called on, amongst his people."

Confirmation has also been administered in the churches at Jamaica, Hempstead, and North Hempstead; and, on Sunday last, I confirmed above 60 persons in the Church at Brooklyn; to the charge of which the Rev. Hugh Smith, Deacon, has

been recently elected; the Rev. John P. K. Henshaw, the late Rector, having removed to the Diocese of Maryland; where the Rev. Ralph Williston, the Rev. Edmund D. Barry, and the Rev. George Weller, have also removed. The Rev. Adam Empie has removed to the state of North-Carolina, and the Rev. Abiel Carter to Pennsylvania. The Rev. Henri L. P. F. Pénévère has been instituted Rector of the French Church Du St. Esprit, New-York; and the Rev. William Creighton Rector of St. Mark's Church, in the Bowery, New-York, vacant by the resignation of the Rev. Dr. Harris, who devotes himself to the discharge of his duties as President of Columbia College. The Rev. Daniel M'Donald has removed from his services as Missionary at Auburn, and its vicinity, to the charge of the Academy and Church at Fairfield, in the place of the Rev. Virgil H. Barber; and the Rev. David Huntington, from Charlton to Waterville, Delaware county. The Rev. Henry Anthon, Deacon, officiates as Minister of St. Paul's Church, Redhook, Dutchess county. Christ Church, Ballston, Saratoga county, has been removed to the village of Ballston-Spa, in the same county, and the services of the Rev. Joseph Perry are confined to that Church, so that St. James's Church, Milton, has become vacant.

I must record the removal by death of the venerable Dr. Bowden, Professor in Columbia College, whose meritorious services to the Church, in the defence of her principles, will long be gratefully remembered; and the Rev. Henry Moscrop, a resident Clergyman in New-York.

In addition to the ordinations already mentioned, Nathaniel F. Bruce, M. D. now officiating at Duaneburgh; Richard F. Cadle, at Goshen; Asahel Davis, officiating in some vacant congregations in the western district; Samuel Nichols, Tutor in the Academy at Fairfield; William H. Northrop, officiating at Auburn; George W. Norton, officiating in the western part of the state, have been admitted to the order of Deacons; and the Rev. Joshua M. Rogers, Deacon, Missionary at Turin, Lewis county, and adjacent, to that of Priests.

It is my duty to state that, agreeably to the Canons, I have suspended from the ministry the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany; and the Rev. Nathan Felsh, residing in Putnam county.

The following are candidates for orders in this Diocese: William Richmond, Thomas Osborn, George W. Woodruff, Diodatus Babcock, James P. Cotter, Leveret Bush, Intrepid Morse, George Upfold, John Grigg, George B. Andrews, Alexis P. Proal, James Bowden, James P. F. Clarke. Several other young men, to the number of eight or ten, are ready to be admitted, or preparing for admission.

New Bible and Common Prayer Book Societies have been established in various parts of the state.

Sunday Schools have been organized in this city, in union with our Church, which promise the most beneficial effects; and referring to some public documents on this subject,* I suggest the formation of similar schools in every congregation in the Diocese.

The Missionaries continue, as usual, their laborious and important duties. No Diocese in the union affords a more extensive field for Missionary labours, or has contributed so largely to this object. And this must be our apology for not uniting at present with other Dioceses in the important work of contributing to the support of Missionaries in the western states. But it is with pain I state the fact, of the necessity of the reduction of the number, or of the salaries of the Missionaries, unless the funds for their support, from the voluntary contributions of the congregations, be enlarged. The increase of our congregations in the new settlements, and the prosperity of others, will thus be seriously retarded. A generous individual has made a donation of \$250; and a pious and spirited Missionary Society, principally of young men, have added to the Missionary Fund the sum of \$800. But our Missionaries are so numerous that the funds are not adequate to their support. I trust, it will be the object of us all, to increase the means of providing Missionaries, and thus most

* See pages 293--302.

effectually to secure the extension and prosperity of the Church. When she needs all our contributions for religious purposes, ought they to be applied elsewhere?

New congregations at Buffalo, Rochester, (Genesee-Falls,) Monticello, Ticonderoga, Redhook, and Mamaroneck, have been organized.

In my provisional charge, according to the Canons, of the Diocese of Connecticut, my visitations have been so general, that, it is presumed, little more of my services there will be necessary, until the election of a Bishop for that Diocese. It is desirable that circumstances should admit of this being soon effected.

In the month of May a meeting of the General Convention of our Church was held in this city, which, from the respectability of its members, and the objects of its counsels, excited great interest. Among the measures there adopted, provision was made for the establishment of a Theological School under the auspices of the General Convention. The Clergyman appointed to collect subscriptions in this Diocese, is pursuing his arduous work with all that zeal which a strong sense of the importance of the object can inspire; and by the documents with which he is furnished, and his own judicious representations, is calling forth the liberality of the community.

But I think I should fail in my duty, if I neglected to impress on you, my brethren, and through you, on the Episcopalians of the Diocese, the immense importance of the proposed Theological Establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the Church cannot exist; and destitute of a *learned*, as well as a *pious* ministry, she cannot flourish. These are axioms, which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a *general* proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which, in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of

similar pursuits and views supply both the most advantageous *means* of theological improvement, and the most powerful *motives* diligently and faithfully to employ these means. A candidate for orders thus situated, directed by able, affectionate, and pious professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction, and solitary study.

But a still further, and most eminent benefit of the contemplated Theological School, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the Church, from the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents, from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser, under God, of spiritual blessings to his fellow-men.

But for all these purposes—for the salaries of Professors, for procuring libraries, for supporting candidates for the ministry destitute of pecuniary means, for erecting the requisite buildings, funds are necessary, and *large* funds. This, then, is no ordinary call on the liberality of Episcopalians. It is a call, on the successful issue of which, in procuring *large* contributions, depend, if not the existence, certainly the extension and prosperity of their Church. I would re-

spectfully say to you, brethren, especially my brethren of the Laity, and to Episcopalians in general—Look at what is done in this respect, by *other Christian denominations*—professorships handsomely endowed, commodious buildings, extensive libraries, numerous students. They annually send forth ministers disciplined by the exercises of piety, and fitted by the studies of the School for the eloquent and faithful exercise of their functions. Ought we not to be alarmed for the welfare of our own Church, destitute as she is of all public provision for theological education? Benevolent individuals of other denominations freely bestow contributions to this object to the amount of hundreds, and frequently of thousands of dollars. Should we not be excited to, at least, equal liberality in the cause of a Church which has every possible claim on our affection, and on our zealous exertions? Many Episcopalians in this city, and elsewhere in the state, have already liberally contributed. They will have the prayers and the gratitude of the Church, and affording the most effectual means of perpetuating the blessings of our holy religion, they will have the gratitude of posterity; they will not be forgotten, for this good which they have done, by their God. May their example be emulated by others; may every Episcopalian, when called on for his subscription to the Theological School, consider that he is to make his contribution to an object of more importance to the interests of religion and the Church, than any other for which he can be solicited; and which, therefore, demands the largest exercise of beneficence.

JOHN HENRY HOBART.

New-York, October 22, 1817.

SYRIAN CHRISTIANS IN INDIA.

(From Pearson's Life of Dr. Buchanan.)

EARLY in November I left the sea-coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelica, the first Syrian Church.

The *kasheeshass* (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah's servants. Their curiosity to know the object of my visit

was very great; still greater when I took up their Syrian books and began to read; and when I showed them my printed Syriac books, which they could read. They produced the Scriptures, and their Liturgy; also Lexicons and Grammars, Syrian and Malayalim. The Malayalim, or proper Malabar, is a dialect distinct from the Tamul; but the character is nearly the same. It is considered by the learned Brahmins of this coast as the eldest and legitimate daughter of the Shanscrit.

In the evening the church was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chaunted their hymns, having their faces turned towards the altar. They have no images, but on the walls were paintings from subjects of Scripture history.

One of the elders, named Thomas, or Didymus, stepped forward and said, "To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language; but the people love to read it.

'But how,' said the old priest, 'shall we know that your standard copy is a true translation of our Bible? We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the West we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

'But how,' repeated the aged priest, 'shall we know that your western Bible is the same as ours?' 'I have here,' said I, 'a western Syrian Bible, which yourselves can read; and I have an English Bible, which will be inter-

puted to you. Let some portion of Scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.' They turned over the leaves of my Bible with surprise, having never seen a printed Syriac Bible before. After some consultation, they proposed that the 3d chapter of St. Matthew's Gospel should be critically compared word for word, in the eastern Syrian, western Syrian, and English. St. Matthew was selected, I believe, at the suggestion of Thomas, who had got his Malayalam translation in his hand.

It was an interesting scene to me to behold the ancient English Bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended on the issue.

I held a Greek Testament in my hand, and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek.

In the vicinity of Rannial there is a high hill, from the top of which the people told me I might have an extensive view of the country. The hill was steep, and of laborious ascent, and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mountains of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

In a few minutes I saw a man coming up from a village below, with a cocoa-nut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian; that seeing me ascend, he thought the cocoa-water would be acceptable. I said I was a Christian too. He smiled doubtfully, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in

any other part of the world, than the mountains of Malayala. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God, in finding this assylum for the Bible during so many ages; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same Providence was about to unfold itself by dispensing the Bible throughout the East, by means of this people.

I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah; for I believed that I had a sight of kingdoms promised to the Messiah in the Second Psalm. 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

I proceeded into the interior of the country, to visit the Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenances, not well understanding how an Englishman could have any interest in the Christian religion. And the contrary was only proved to them by long and serious discussion, and by the evidence of facts which for the first time came to their knowledge.

The Cause of Christianity in India.

(An extract from the British Review.)

THE cause of Christianity in India

is a great and holy cause; and it well becomes a people who lay claim to the titles of benevolence and piety to embark in it with all their powers. Nothing can be more awful than those efforts which selfishness opposes to the safety and happiness of millions. Nothing can be more affecting than a disposition to trifle where so much is to be done. And as our older soldiers fall in the breach, or sink upon the plain, it is for those in whom the tide of life beats full and strong, to buckle on their armour, and go forth under the banner of the cross upon the field of benevolence and duty. Shall India come into contact with our country in vain? Or rather, shall she only contract pollution by our touch; and graft upon her heathen stock the European fruits of indifference and infidelity? Shall she discover nothing, when brought within the circle of our influence, but that "*nova cohors februm*"—a new progeny of evils—the disastrous produce of commercial monopoly, and of gripping exaction? Shall Christianity be presented wrapped round in all the hideous trappings of avarice and worldliness? It is time that we should awake, and shake ourselves from the dust of this dishonourable inactivity, and let India feel that subjection to England is an elevation in the scale of nations; and that whatever mourner lays hold of the hem of our garment, there goes out of it, in the name, and by the power of the Master whom we serve, virtue to heal all their diseases, to staunch their wounds, and raise them to life, and peace, and glory.

LORD LYTTELTON.

In the early part of his life he had been led to entertain doubts of the truth of Christianity: but upon a serious investigation of this most important of all questions, he became a zealous believer; and in 1747, published his "*Observations on the conversion and apostleship of St. Paul.*" His father's letter to him on the subject of this work is very interesting: "*I have read your religious treatise with infinite pleasure and satisfac-*

tion. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of Kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness, which I don't doubt he will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father,
 "THOMAS LYTTELTON."

His death was exemplary; and on his part expected with calm and devout resignation. Two days before he died he said to his physician,—"*When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian Religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian Religion; I have made it the rule of my life, and it is the ground of my future hopes.*"

ON FAITH.

Oh! could the muse to Heaven aspiring, borne
 On the swift pinions of the rising morn,
 Through fields of argent wing her boyant way,
 View the bright regions of eternal day,
 And, upwards gazing, with ecstatic eye,
 Catch the pure strain of Heaven's high minstrelsy;
 Then might she dare to weave her earth-born lays,
 Strike the bold lyre, and chaunt her Maker's praise.
 What, tho' mortality forbid the flight,
 And clouds impervious shroud the Throne of Light,
 Nor seraph music, wafted on the spheres,
 Sound through this dreary vale of woe and tears;

Yet FAITH divine, with mystic influence, pours
 Her tranquil sunshine on our darkest hours;
 Opes Heaven's blest regions to the raptured view,
 Then whispers—"God who promised is true."

Christian Observer.

*Report of the Society (in England)
 for the Propagation of the Gospel.
 Delivered February 21, 1817.*

THIS Society, incorporated by charter of William the Third, renders an annual account, as the charter directs, to the Lord Chancellor, the Chief Justice of the King's Bench, and the Chief Justice of the Common Pleas, of the money received, and of the management of the revenues.

Beside the members elected from time to time by the Corporation, the following twelve persons are appointed, by the charter, members for the time being:—the Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of Westminster and St. Paul's, the Archdeacon of London, the Regius Professors of Divinity in Oxford and Cambridge, and the Margaret Professors of Divinity in the same Universities.

RECEIPTS AND DISBURSEMENTS.

The Receipts of the year, from Contributions and Dividends on Stock, have been 5208*l.* 7*s.* 2*d.* In addition to this sum, Parliament has granted, in aid of the expenses of the Society in the North-American Colonies, the sum of 7860*l.*; making the disposable receipts of the year, 13,068*l.* 7*s.* 2*d.*

Of this amount, the sum of 12,147*l.* 18*s.* 9*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and School-masters; and in Exhibitions to Scholars at the College in Nova-Scotia.

MISSIONARIES.

In Newfoundland, the Society has five Missionaries at annual salaries of 200*l.* each; and eight School-masters at salaries amounting together to 115*l.*

In Nova Scotia—One Missionary at 400*l.* and fifteen at 200*l.* each,

with four Stations vacant; nineteen School-masters, whose salaries together amount to 290*l.* and five School-mistresses, whose stipends amount to 45*l.*

In New-Brunswick—Eight Missionaries at 200*l.* each, with one Station vacant; nine School-masters, whose salaries make 115*l.* with two vacancies; and one School-mistress at 10*l.* per annum.

In Cape-Breton-- One Missionary at 200*l.* per annum.

In Upper Canada—One Missionary at 275*l.*; two at 220*l.* each; five at 200*l.* each; and one at 100*l.*; with a School-master to the Mohawks at 20*l.* and a Catechist at 10*l.* The Missionary at Kingston, the Rev. George Okill Stuart, is also Missionary to the Mohawk Indians; and the Rev. Robert Addison, Missionary at Niagara, is also appointed to visit the Indians.

In Lower Canada—One Missionary at 215*l.* and four at 200*l.* each.

TRIBUTE TO THE LATE BISHOP OF NOVA-SCOTIA.

The venerable Bishop of Nova-Scotia departed this life in the month of February, 1816, after more than fifty years devoted to the service of Religion in the North-American Colonies; first as a Missionary in the United States, previously to their separation from the Mother Country; and afterwards as the Primary English Bishop in those Colonies, which are now designated British North-America. The Society, under whose auspices this exemplary Prelate continued for the greatest part of his long and laborious life, were ever sensible of the value and importance of his unwearied exertions in the cause of virtue and religion. The prosperity of the Church, in those distant parts of his Majesty's Dominions, is principally owing to his active superintendence; and his frequent correspondence with the Society bears full testimony to the zeal and ability with which he executed the functions of his high office.

The Rev. Dr. Stanser, Missionary at Halifax, has been appointed to succeed to the See of Nova-Scotia.

MADRAS SYSTEM.

It has been for some time a favourite object with the Society to introduce the Madras System of Education into the North American Colonies; and, during the last summer, independent of many previous efforts, they have been enabled to carry this object into execution with the most favourable prospect of success. At the recommendation of the Committee of the National Society, they have engaged with Mr. West, at a very liberal salary, who had been educated at Baldwyn's Gardens, to embark for Halifax, and superintend the formation of a School upon the Madras Principles. Information has been received, that the establishment has met with a very favourable reception among all classes of the inhabitants. The patronage of his Excellency the Earl of Dalhousie has been obtained, a considerable subscription has been raised, a School-room has been fitted up, and the names of many Scholars have already been entered upon the books. The School opened on the 2d of December; and there is every reason to hope, that under the protection of the Bishop, and the zealous superintendence of Dr. Inglis, the expectations of the Society will not be disappointed; and that the several Schools in the North-American Colonies will be induced to adopt the Madras System of Education, when the great facilities afforded by it are made manifest.

MOHAWK INDIANS.

The Rev. George Okill Stuart announces, that, at the earnest solicitation of the Mohawks at the Bay of Kenty, he had been induced to appoint John Hill, Reader and Catechist, in conjunction with John Green, School-master. Originally, the offices were united in one person; but the difficulty of procuring a sufficiently discreet person for the functions of the offices, rendered the appointment frequently vacant; and it has been deemed more expedient to separate them, that, in case of sickness or other impediments, the one might supply the place of the other.

A Society has lately been established in North-Carolina, distinguished by the name of "*The Missionary Society of the Protestant Episcopal Church of North-Carolina.*" It is provided in the Constitution, that persons be appointed in various parts of the State to solicit such aid for the support of Missionaries as the pious and well disposed may be inclined to contribute. Every person subscribing two dollars annually will be considered as a member of the Society, and twenty dollars will entitle to membership for life.

For the present year, the Hon. Duncan Cameron, of Orange county, is President, and John Stanly, Esq. of Newburn, Secretary of this Society.

The following extract from the Society's Address to the public exhibits the design for which it was formed, as well as the declined state of the Episcopal Church in North-Carolina.

"There is no Church whose members are so much distressed. There are no members who stand more in need of the gospel and ordinances of Christ. What is now the state of religion in the Church of North-Carolina? Is Christianity gaining or losing ground? Does the Church which the Son of God purchased with his blood still retain her numbers? Or are not her numbers woefully decreased? And is not her spirit bowed down and sunk? The most inattentive observer among the followers of Christ cannot but see and lament over her solitary places; cannot but shed a tear in contemplating her as once flourishing and prosperous.

"With a view to remedy this lamentable state of things, and correct the deplorable evils that have resulted from it, the present Society has been instituted. Its object, is to send into the destitute parts of this state, pious and devout ministers of the Church, to give comfort and aid, instruction and consolation to the members of her Zion dispersed in almost every section."

BIBLE AND COMMON PRAYER BOOK SOCIETY.

A Bible and Common Prayer Book Society for the counties of Washington, Essex, and parts adjacent, was established in September, 1817. The following are the officers elected: The Right Rev. Bishop Hobart, *ex officio*, President; Rev. Mr. Jewett, 1st Vice-President; Dr. Zina Hitchcock, 2d Vice-President; Rev. C. W. Hamilton, 3d Vice-President; Wadsworth Bull, Esq. Treasurer; Martin Lee, Esq. Recording Secretary; Hon. Henry C. Martingdale, Corresponding Secretary.

The following is taken from an English publication of June last.

"A measure proposed by the chancellor of the exchequer is now before the

House of Commons, for facilitating the erection of places of worship in connexion with the Established Church, in those parishes where the existing churches and Episcopal chapels are insufficient for the public accommodation. The details of the measure are not yet completed; but our readers will rejoice with us that something, at least, is to be at length done to a subject of such vital importance both to the interests of the Established Church, and of Christianity at large."

LATE PUBLICATIONS IN ENGLAND.

A Defence of the Divinity of our Blessed Saviour, in answer to some Letters by Mr. T. C. Holland, in which that Doctrine was attacked, with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M. 12mo.

On the Impropriety of conceding the Name of Catholic to the Church of Rome and its Members, as a Title of Distinction: a Sermon preached at St. Mary's, Nov. 5, 1816. By Vaughan Thomas, B. D. 8vo.

Attachment to the Church, the Duty of its Members: a Sermon preached in the Parish Church of St. Julian, Shrewsbury, July 17, 1816. By the Rev. J. B. Blakeway, M. A. F. A. S. 8vo.

A Sermon preached at the Parish Church of Wakefield, July 4, 1816, at the Annual Meeting of the Wakefield District Committee, to the Society for promoting Christian Knowledge. By the Rev. C. Bird, M. A. 8vo.

A Sermon preached at Wakefield, May 30, 1816, at the Visitation of the Rev. Archdeacon Markham, M. A. By the Rev. C. Bird, M. A. 4to.

Dissertations on the Prophecies of the Old Testament, by D. Levy; containing all such Prophecies as are applicable to the Coming of the Messiah. Revised and amended by J. King, Esq. 8vo.

A Series of Discourses on the Festivals and Fasts (and other peculiar Days) of the Church of England, originally delivered in the Parish Church of Great Coggeshall, Essex. By Brooke Bridges Stevens, M. A. 8vo.

A Sermon preached in the Cathed-

ral Church of Chester, at a general Ordination, Dec. 22, 1816. 4to.

Reflections on the Influence of Infidelity and Profaneness upon Public Liberty; two Discourses preached at Laura Chapel, Bath, March 9, and March 16, 1817. By the Rev. E. W. Greenfield, M. A. 8vo.

The Churchman dissuaded from becoming a Member of the Bible Society, and the extent defended to which Education is carried in the Schools of our Church: a Sermon preached at Bridgwater, September 6, 1816. By John Matthew, M. A. 8vo.

Sermons on various Subjects. By the late William Bell, D. D. 2 vols. 8vo.

Fifty-two Lectures on the Catechism of the Church of England. By the Rev. Sir Adam Gordon, Bart, M. A. 3 vols. 8vo.

"All the Counsel of God." A Word in Opposition to Fanatical, Calvinistic, and Solifidian Views of Christianity; in a Farewell Sermon, March 23, 1817. By the Rev. Richard Warner. 8vo.

The Claims to Infallibility by the Church of Rome considered. By Rev. John Cousins. 8vo.

Christian Unity, Doctrinally and Historically considered; in eight Sermons preached before the University of Oxford, in the year 1816, at the Lecture founded by the late Rev. John Bampton, M. A. By John Hume Spry, M. A. 8vo.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by Mr. T. H. Horne.

The Sceptic; an Inquiry concerning the proper objects of Philosophy, and the best mode of conducting Philosophical Researches; Philosophical Researches concerning the lower Animals; and Memoirs of the public and private Life of the Right Hon. George Ponsonby; all by Dr. Roche.

Memoirs and Correspondence of the late Mrs. Elizabeth Hamilton;—The Poetical Remains and Memoirs of the late John Leyden, M. D.;—and Letters on English History, by Mr. Bigland.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.